A

SERMON

Preached at

DENNY in the Shire of *STIRLING*;

On *Monday* the 11*th*. *Auguſt* 1718. being the Thankſgiving-Day after the Adminiſtration of the Sacrament of the LORD's Supper there.

By Mr. *James Brisbane* Miniſter of the Goſpel at *Stirling*.

Ezek: 36. 25, 26, 27. *Then will I ſprinkle clean Water upon you, and ye ſhall be clean: From all your Filthineſs, and from all your Idols will I cleanſe you. A new Heart alſo will I give you, and a new Spirit will I put within you, and I will take away the ſtony Heart out of your Fleſh, and I will give you a Heart of Fleſh. And I will put my Spirit within you, and cauſe you to walk in my Statutes, and ye ſhall keep my Judgments, and do them.*

Zech. 13. 1. *In that Day there ſhall be a Fountain opened to the Houſe of* David, *and to the Inhabitants of* Jeruſalem, *for Sin, and for Uncleaneſs.*

1. Cor. 1. 30. *But of him are ye in Chriſt Jeſus, who of GOD is made unto us Wiſdom, and Righteouſneſs, and Sanctification, and Redemption.*

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The Publiſher to the Reader.

THis Sermon was not only accompanied with much Sweetneſs, and Satisfaction to many of the Hearers; but alſo has been very ſavory and refreſhing to many, who have read it: And the Copy having come to my Hands, with their joint Deſire of having it printed, for the more general Good of the LORD's People, as well as their own further Uſe; I could no longer forbear the Accompliſhing ſo good a Work; although it be without the Knowledge, or Conſent of the worthy Author, whoſe Modeſty and Self-denial would probably have ſtopt the publiſhing it: Therefore whatever is wrong plac'd or worded, is not to be imputed to him, whoſe Accuracy and Pointedneſs is very well known.

A SERMON Preached, &c.

Rom. 6. 14. *For Sin ſhall not have Dominion over you: For ye are not under the Law, but under Grace.*

IT is no ſmall Attainment, for a Perſon rightly to underſtand the Doctrine of Grace revealed in the Goſpel, ſo as to take up the Priviledges, both of Juſtification and Sanctification, therein diſcovered. Many upon the one Hand ſo ignorant, that they reap no Profite thereby; and others through the Corruption of Nature, abuſing that Doctrine of free Grace, to the indulging their carnal Licentiouſneſs: Now, to open up the Nature of the Priviledges, the Method to attain them, and to prevent the Abuſe of the manifeſted Freedom of Grace in the Goſpel, ſeems to be the Apoſtle's Deſign in this Epiſtle. For having

from the 18 *Verſe* of the *Firſt Chapter* to the 21. of the 3*d*. proven, That, the already condemned Sinner cannot be juſtified in the Sight of GOD, by any Thing he himſelf can do in a Conformity to the Law; ſeing he can no ways anſwer the Tenor of the firſt Covenant, by which he ſtands condemned; comes from the 21 *Verſe* of the 3*d Chapter*, to make it manifeſt, That this can only be, by what Chriſt the Second *Adam* has done, in Obedience to the preceptive Part, and ſuffered in a Suteableneſs to the Threatning of that Covenant; and this imputed to the Sinner, in a Way of, and upon their believing, ſo that Juſtification is inſtrumentally by Faith's taking Hold on his *Doing and Dying*, in the Method of GOD's Grace. Now the Apoſtle having evidently proven this, and touched ſome of the ſweet Priviledges redounding therefrom; comes in this *Chapter*, to obviate an Objection, to prevent an Abuſe, yea, to ſtop the Mouth of Clamour, that was opened upon the World's Miſtake of this Doctrine; this Objection he ſtates in the *firſt Verſe* of this *Chapter*: *Shall we ſin becauſe Grace abounds?* which he had taken Notice of 3*d*. *Chapter*, 6 *Verſe*, and which the Apoſtle *Jude*, *Verſe* 4*th*. obſerves practically prevailing, *Some turning the Grace of our GOD into Laciviouſneſs*: And the Strength of the Objection, as it is ſtated by ignonorant carnal Men, may come to this, *If Nothing be required at our Hand, in Order to our being juſtified, but all of Grace, through Faith's taking Hold of the Righteouſneſs of another; then we need not be careful about parting with Sin, or doing good Works; but may live as we liſt: At leaſt ſuch a Doctrine gives Ground for ſuch a Concluſion.* The Apoſtle from the 2*d*. to the 11*th*. *Verſe*, unanſwerably refutes this Cavil: *Firſt*, By rejecting it with Abhorrence; *Shall we ſin becauſe Grace abounds? GOD forbid!* And then demonſtrates the Inconſiſtency betwixt Juſtification by Faith, and this abominable Practice, which he does by theſe two Arguments; *Firſt*, That Chriſt died not only for the juſtify-

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ing the Sinner, and removing of his Guilt; but for the ſanctifying the Sinner; and ſo to whom the Value of that Death is applied for Pardon, the Vertue of it will be applied for cleanſing, theſe two never being ſeparated: This appears, *Verſes* 4, 5, 6. 2*dly*. That the real Believer in Chriſt embraces him, not only for Juſtification, but alſo for Sanctification, and compleat Redemption from Sin; a ſure Evidence of the ſolid Believer in Chriſt; and conſequently, That ſuch will not abuſe the Doctrine of Grace, as the World does. And in a Suteableneſs to this *Verſe* 11*th*. he diſcovers what theſe honeſt Souls ſhould, and would gladly reckon upon their embracing this Doctrine, That they are *dead indeed to Sin, but alive to GOD through Jeſus Chriſt*: And conſequentially thereupon, *Verſes* 12, 13. exalts the Study of Holineſs, that they would not give Sin any more peaceable Habitation in their Souls; that they would not any more yield thereunto; but that they would yield themſelves unto the LORD, as thoſe that are alive from the Dead: And the Words that I have read, ſeem to be an incouraging Motive preſſing this Exhortation to Holineſs, which may be brought in, by Way of anſwering an Objection of a poor, ſenſible, believing Sinner, who may ſay, *'Tis uſeleſs to deſire me to forbear Sin, to yield my ſelf to GOD, or my Members as inſtruments of Righteouſneſs, Sin is ſo ingrain'd in my Nature, and has ſuch an Aſcendant over me, that to me, it ſeems next to an Impoſſibility to obey.* No, ſays the Apoſtle, ſet about the Work; *For Sin ſhall not have Dominion over you: For ye are not under the Law, but under Grace.* And this Anſwer is brought in, no doubt, by Way of an encouraging ſupporting Promiſe of Grace to a Soul ſo circumſtantiate: To which we may preſupp ſe theſe undoubted Truths. *Firſt*, That 'tis the Duty and Intereſt of the rational Creature, to wear out Sin, and be conformed to GOD. 2*dly*. That the Sinner, yea, the Believer of himſelf cannot, I may ſay, will not do this,

Sin

Sin and Wickedneſs having ſo much the Maſtery over him. 3*dly*. That notwithſtanding of this, the believing Sinner is to ſet ſtrenuouſly and vigorouſly about this Work, in Regard that in GOD's Covenant of Grace, it is provided, That their Endeavours ſhall be effectual, and the Text is a ſolid Account of it; *Ye are not under the Law, but under Grace.* O ſweet engaging Encouragement!

In the Words we have then, *Firſt*, An encouraging Promiſe to the juſtified Soul, or to keep the more general Notion of the Text, the Embracer of Chriſt in the Method of the Doctrine of Grace, *Sin ſhall not have Dominion over you.* Now by *Sin* we are not to underſtand already contracted Guilt; for that is pardoned upon their having believed; but thereby is to be underſtood, the inbred and ingrained Sin in their Nature, the whole Faculties of their Soul being depraved; this is *the Law in their Members*, which has intire Dominion over them that are out of Chriſt; and no ſmall Prevalency over them that are in him, to whom the Promiſe is here made; *It ſhall not have Dominion over you.* 2*dly*. We have a rational Account of this Promiſe; *For ye are not under the Law, but under Grace*: What is to be meant by *the Law*, what by *Grace*, and what it is to be *under Grace*, and not *under the Law*, is to be ſpoke to afterwards; only now ye would know, That the believing Sinner has changed his Holding; formerly he held of the *Firſt*, but now of the *Second ADAM*. 3*dly*. We have the Deſign of the Promiſe ſo laid open in the Particle *FOR*; which is to engage the Sinner to the Study of Holineſs, both as to the mortifying of Sin, and Conformity to GOD, which they may ſet about with the full Aſſurance of Succeſs, which they will infallibly perfect in the Fear of the LORD, having ſuch a Promiſe ſo founded, made unto them; *Sin ſhall not have Dominion over you: For ye are not under the Law, but under Grace.*

Doct.

Doctrine, *The Consideration of this, That the Believer is not under the Law, but under Grace, may be a powerful Encouragement to the Study of Holiness, seing upon that Account Sin shall not have Dominion over them, but they shall surely be Conquerors.*

This I take to be the Design of the Text, as it stands in the Context, and supported by many Passages of Scripture, *Phil:* 2. 12, 13. *Work out your own Salvation with Fear and Trembling. For it is GOD which worketh in you, both to will and to do of his good Pleasure.* And by all the Promises of Grace, relative unto the Sanctification of the believing Sinner, a comprehensive View of which, we have *Ezek:* 36. 25, 26, 27. *Then will I sprinkle clean Water upon you, and ye shall be clean: From all your Filthiness, and from all your Idols will I cleanse you. A new Heart also will I give you, and a new Spirit will I put within you, and I will take away the stony Heart out of your Flesh, and I will give you an Heart of Flesh. And I will put my Spirit within you, and cause you to walk in my Statutes, and ye shall keep my Judgements, and do them.* In the Prosecution of this, I would,

I. *Lay down some General Positions for clearing the Text and Context.*

II. *Discourse the Case and Exercise of the Sinner, to whom the Apostle makes this Promise.*

III. *I would consider the* Law *and* Grace, *and the Soul's not being under the one, but under the other.*

IV. *I would open up the Dominion, that Sin has over them that are under the* Law; *and where the Influence or Connection lies between being under the* Law, *and the Dominion of Sin.*

V. *Enquire, how it is, that by* Grace *the Dominion of Sin is broken, and how far it may hold, that the Believer is not under it.*

VI. *Evince, That the Consideration of this Promise may*

may be an Encouragement to the Study of Holineſs. And then the Application *of the Whole.*

As to the *Firſt, viz. Some General Poſitions for clearing the Text and Context.*

Firſt, We may notice from this Paſſage, the Law-ſtate of the Sinners of *Adam's* Race, is a State of Condemnation, being Tranſgreſſors of the Law, Breakers of the Covenant; and therefore under the Sentence of Death, in its full Extent, upon Account of the intrinſick Demerit of Sin, and Penalty of the Law-covenant. *In the Day thou eateſt, thou ſhalt die.* And this, the Apoſtle diſcourſes, in the former Part of this Epiſtle, as is hinted at, in the opening up of the Connection; as it is, *Gal.* 3. 10. *As many as are of the Works of the Law, are under the Curſe: For it is written, Curſed is every one that continueth not in all Things which are written in the Book of the Law to do them.*

2*dly.* We may notice, Man's natural State, or the Condition of his Nature, as being under a Part of the Curſe; *Thou ſhalt die*: Hence Man is *dead in Sins and Treſpaſſes*; he has a deceitful and deſperately wicked Heart, which is plain Emnity againſt GOD: *Not ſubject to the Law of GOD*, nor indeed can it be: Direct Contrariety to him; the plain Reverſe of his infinite Holineſs, downright Alienation from him and his Ways, to which they are utterly averſe. O! miſerable State! Juſt oppoſite to the chief Good, and their own Happineſs: This lies alſo in the Text and Context, where the Apoſtle is ſo particular anent the Neceſſity of crucifying the old Man, riſing again to GOD, and the Study of Conformity to him.

3*dly.* We may notice, upon the Account of this Law-Natural State, Man is miſerable, utterly incapable while under it of Pleaſure, Peace or Happineſs. Let it be conſidered he is under the Sentence of dying all Deaths, Temporal, Spiritual and Eternal, under the Curſe of the ever living GOD which is Miſery with a Witneſs; And tho' this were not, he is incapable

pable of Happineſs. For, can a rational Creature be happy when diametrically oppoſed to all Reaſon and Goodneſs, wherein his Felicity lyes? For, tho' GOD ſhould not caſt him into Hell, Heaven could be no Pleaſure unto him in this Natural Condition, for there can be *no Fellowſhip betwixt Light and Darkneſs, between GOD and* Belial.

4thly. We would notice, That the Remedy GOD in his infinite Wiſdom hath provided, is calculate to anſwer both the Law, and the Natural State of the Sinner. I hope I need not before this Audience expatiate upon this; Our bleſſed LORD JESUS by his fulfilling of the Law, the Condition of Life, laid a Foundation for a Title of Life to the Sinner, and by his dying, bearing Wrath, and becoming a Curſe, anſwered the Penalty, whereby the Law ſtate is curſed, *Gal.* 3. 13: *Chriſt has redeemed us from the Curſe of the Law, being made a Curſe for us.* And by the Merit of his thus doing, and dying, not only purchaſed Sanctification and Meetneſs for the Inheritance to the poor Sinner; but has obtained the Spirit, whereby he powerfully ſanctifies, and makes capable of ſerving and enjoying GOD in Time, and for ever; and ſo the Miſery of the Natural State is hereby remedied; and as both theſe are in the Text and Context, ſo the Apoſtle puts them both together, 2 *Cor.* 5. 18, 19. Where he ſays, *GOD has reconciled us to himſelf by Chriſt, not imputing our Treſpaſſes*: And 1 *Cor.* 1. 30. Where CHRIST is ſaid to be *made of GOD to us Wiſdom, Righteouſneſs, Sanctification & Redemption.*

5thly. We may notice, Tho' this great and glorious Remedy, provided by infinite Wiſdom for Man, be exhibited and offered to all to whom the Goſpel comes, yet none will be ſavingly benefited thereby, but in the Method that GOD hath appointed; And if we ſhall once more ſeriouſly conſider Text and Context, we will find the Apoſtle condeſcends, upon *Faith* as the inſtitute Mean, both as to Pardon, when

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he so plainly asserts, That we are justified by Faith; and as to Sanification, when he proposes in the Text for our Encouragement such a gracious Promise, *Sin shall not have Dominion over you*, about which Faith must be conversant: What can be more plain than a *Propitiation through Faith in his Blood*? *Rom.* 3. 25. and more evident than his *purifying the Heart by Faith*? *Acts* 15. 9.

6thly. Tho' the Nature of Man would be content of Pardon, or rather Freedom from Punishment, and no doubt Nature it self would go in to, and be obliged to Christ for this, yet Nature is averse from CHRIST as a Remedy for Sin, Wickedness having so much the Ascendant, and the Soul thereby kept in Captivity, that it will not be made whole; so in the Context, you will find Nature snatching at the Doctrine of Grace for Pardon, but inclining to continue in Sin; Hence many trust in GOD, or in the Merits of CHRIST for Forgivenness who will not abandon their Follies, and were I to describe Nature, *it loves to sin, but hates the Punishment.*

7thly. You may notice, That whatever a Person may pretend, where ever CHRIST is really embraced he is gone into, and improven not only for Justification and Pardon; but also for spiritual Life and Sanctification, for Victory over Sin in its Dominion, Prevalency and In-being; for CHRIST cannot be divided, this seems to be much the Design of the Text, and Context, and consequently they must be deceived that reckoned upon, or expect Pardon, when making no Conscience of *cleansing themselves from all Filthiness of Flesh and Spirit*, for 1 *John* 3. 3. *He that hath this Hope in him purifies himself, even as he is pure.*

II. The 2*d*. Thing propos'd was, *To Discourse the* Case *and* Exercise *of the Soul to whom this Promise is made*, who may with Comfort believe it's Accomplishment; And here 'tis evident, That it is not made indifinitely to all; but to a believing Sinner, so

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ſtated as *not being under the Law, but under Grace*, and yet ſo circumſtanced as greatly ſtanding in Need of ſuch Comfort, and Support as is contained in this ſweet Promiſe, *Sin ſhall not have Dominion over you.* And the following Account may be taken as the Evidences of ſuch who may apply this Promiſe.

1*ſt.* Then, they are Perſons whom GOD has convinced of Sin and Danger by his Spirit, ſetting Home the Law upon their Conſcience, whereby they are humbled, emptied of Self, ſtript Naked as in the Day they were Born, *Rom.* 7. 9. upon the coming of the Law *Sin revived and they died.*

2*dly.* They are a People whom GOD by his Spirit has enlightned in the Myſtery of the Remedy, that he has provided in the Method of Grace, by him inſtitute for the ſaving Sinners, both from Sin and Wrath, being now fully ſatisfied of its Sufficiency for their Salvation in a Conſiſtency to, yea, for advancing of the Divine Honour, *Gal.* 1. 16. *revealing Chriſt in them.* 2 Cor. 4. 6. *Light ſhining in their Hearts*, &c. And ſo they conclude their own Salvation, if they fall in with this Inſtitution, and their periſhing inevitably if they miſs it, and here they may work for a Time.

3*dly.* Tho' they have their ſad Experience of the vaſt Power of Unbelief, fighting againſt their going into, and venturing upon this Method of Salvation, which their carnal Hearts will not receive; Yet ſometimes they have the ſweet feeling of a Power determining them to be content with Salvation, End and Means, and to venture the Weight of all upon the Revelation, *Mark* 9. 24. *Lord, I believe, help my Unbelief.* This is plain in the Text, for they are brought under Grace, which is the Soul's taking hold of GOD's Covenant.

4*thly.* They are a People who ſee themſelves under the greateſt Obligations to walk worthy of GOD, not only from the *Law*, but eſpecially from *redeem-*

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ing Love, and hereby out of Danger of abuſing this Doctrine of Grace to Sin, or thinking the leſs of Sin becauſe Grace abounds: And tho' this Tentation may ſometimes offer, yet never prevails, ſtill rejecting it with Abhorrence. GOD forbid! for tho' they can lay nothing of the Weight of their ſtanding or Acceptance upon their Walk, yet they know Laxneſs therein is diſhonouring to GOD, marring of Fellowſhip with him, breaking to their own Peace, a dead Weight on their Faith, and no ſmall Handle to Unbelief, the very Occaſion of it's Prevalency.

5*thly*, They are a People that are at ſome Pains in good Earneſt to *Waſh their Hands in Innocency*, Pſal. 26. 6. *To cleanſe their Hearts from all Filthineſs of the Fleſh and Spirit*, 2 *Cor.* 7. 1. For they not only have embraced the LORD JESUS for Pardon, but for Sanctification and Redemption under the Conduct of his Grace, ſolemnly promiſing againſt Sin, praying for Victory over it, ſhunning Tentations to it, heartily wiſhing their Freedom from this Body of Death, and habitually groaning under it. And thus they love to work out this Piece of their Salvation, *perfecting Holineſs in the Fear of the* LORD.

6*thly*. They are a People that after all theſe Endeavours in the Goſpel Way, find Sin continuing ſtrong in them, *Rom.* 7. 23. and frequently prevailing over them: You perhaps thought when you got hold taken of the Method of GOD's Grace, you would never be as you have been: But now your Complaints are that ſin is more ſtrong, rebellious and prevalent than ever; but be not ſurprized Believer, formerly you were all Corruption, and Nature did not diſcover Sin, but now Grace makes it appear to you, it being a Principle within oppoſing it, occaſions a greater Rage of Luſt, *Gal.* 5. 17.

7*thly*. Upon this Head the poor Soul may turn damped and heartleſs, doubt the Reality of his Religion, reckon it to him a deſperate Work, and in Hazard

Hazard of losing altogether the Grips of Faith in CHRIST: Upon what mistaken Grounds I'm not here to Account for: Only it is to Believers in such Circumstances, that the Apostle says, *Sin shall not have Dominion over you*, seing that they *are not under the Law, but under Grace.* Which brings in,

III. The 3*d*. Thing proposed, which was, *To consider the* Law *and* Grace, *and the Soul's being* under *the one and* not under *the other.*

I begin with the *First*, Viz. *The Consideration of the Law, and what it is to be under it*: I am not to go through all the Acceptations of the Word *Law*; But only in so far as concerns the explaining of the present Purpose.

First then, the *Law* is made Use of, to express the whole of the Revelation of Heaven, relative to Man's Duty and Happiness and so we have it, *Psal*: 94 12. *Blessed is the Man whom thou chastnest, and teacheth out of thy Law.* Psal: 119. 165. *Great Peace have all they who love thy Law*; which certainly denotes a Method and Way of Life: Now this cannot be the Meaning of the *Law* here, where *Law* and *Grace* are opposed; otherwise one Part of the Text would contradict another.

2*dly* I find the *Law* made Use of, to express the Rule of Obedience, given of GOD to his rational Creatures; so the Apostle has it, *The Law is holy, just and good, Rom*: 7. 12. Now it's evident, that in any Sense it cannot be said, That we are not under the Law, as a Rule of Heart and Walk, for as the Moral Law can never be dispensed with; so there is no imaginable Period, wherein the rational Creature is not under its Obligation. And so the Apostle says, 1 *Cor*: 9. 21. *Not being without Law to GOD, but under the Law to Christ.* And here I must notice, there is a Topick that much prevails, *viz. That GOD accepts of Sincerity under the Gospel, instead of perfect Obedience*; and is ordinarly supported, by 2 *Cor*: 8. 12. *If there*

be first a willing Mind, it is accepted according to what a Man hath, and not according to what he hath not. I shall not say, but in some Sense it may be admitted; yet I fear 'tis very much abused; some making their *sincere Obedience* their Righteousness in the Sight of GOD, which is contrary to the Gospel Plan: Others thinking the LORD requires no more now, *than what they call Sincerity*, making the Capacity of the Creature, *the Rule of his Obedience*; whom we will hear talking, *GOD will never require that of me, which he will not give me Strength to perform*: Sure a gross Mistake: The Sinner under the Gospel being as much bound perfectly to obey the Divine Law, as ever *Adam* was under the Covenant of Works. But I shall admit of this thus far, *That a Soul in Christ is not damned, tho' it do Nothing in a full Conformity to the Law*, Rom. 8. 1. *There is therefore now no Condemnation, to them which are in Christ Jesus, who walk not after the Flesh, but after the Spirit.* Again it may be admitted thus far, *That the* LORD *is pleased in a Way of Grace, graciously to reward the honest Aims of imperfect Believers*: But this allenarly in the Way of Faith, putting them in the Hands of the great *Angel of the Covenant*, and their going up out of *his golden Censure*, with the Smoak of *his Incense before the Throne*; upon which Account only they are graciously accepted and rewarded: And where as it is said, 2 *Cor.* 8. 12. *The* LORD *accepts of a Man, according to what he hath, and not according to what he hath not*: 'tis evident from the Context, the Apostle is discoursing of giving Alms to the Poor; in which Case GOD requires no more, than what he has given them Faculty in the World to bestow: Hence, *Luke* 21. 1, 2, 3, 4. The LORD reckons *the Widow's two Mites* thrown into the Treasury equivalent, if not preferable, unto the greater Gifts of the Rich.

3*dly*. I find the *Law* taken for *the Mosaical Dispensation*, in Contradistinction to the New Testament Oeconomy: Hence is it, *John* 1. 17. *The Law was given*

by Moſes; *but Grace and Truth came by Jeſus Chriſt.* Now I cannot abſolutely take it *here in this Senſe*; for then the Text would be; *Sin ſhall not have Dominion over you: For ye are not under the* Levitical, *but the* Goſpel Diſpenſation, which will not hold in Regard; ſome that were under the *Firſt*, were under Grace, *over whom Sin had not Dominion*: And alas! many under the *Second*, who are yet *under the Law, over whom Sin has the whole Maſtery.*

But 4*thly*. I find the *Law* taken for the *Covenant of Works* made with the firſt *Adam* while in *Innocency*, and ſo we have it *Gal.* 4. 21, 25. where the *Apoſtle* ſays; *Ye that deſire to be under the Law, do ye not hear the Law*, and having diſcourſed o the Bond and free Woman in *Abraham*'s Family aſſerts, *this is an Allegorie*, the two Covenants the One from *Mount Sinai, which is* Hagar, *and is in Bondage with her Children*: And Verſe 30. *The Bond Woman with her Children are to be caſt out.* And this, People would labour to be diſtinct in: For I cannot ſee how any can underſtand the Goſpel, if they have not right Views here; which I thus take up,. When GOD created Man in *Innocence*, with the *Knowledge* of the whole *Moral Law*, he conſtitute that Man the *Federal Head* and *Repreſentative* of the whole Race, promiſing upon his perfect obeying the *Law*, eternal *Life* to him and his Seed, and threatning *Death* in its full Extent, to him and them upon the leaſt *Diſobedience*; Which *Covenant* knew nothing of the admitting of Repentance or Pardon of *Sin* thereupon, but according to its Tenor without reſerve; *In the Day thou eateſt thereof thou ſhalt die.* And in this Senſe I here take the *Law*, and ſo the Meaning is, *ye are not under a Covenant of Works.* And now by being under the Law we are to underſtand a Perſon's being yet in the firſt *Adam*, expecting *Salvation in a Way of doing*, under the Obligation of fulfilling *the whole Law*, with the whole Heart at all Times, without the leaſt Failzure, *Rom.*

10. 5. *This is the Righteousness which is of the Law, the Man which doth these Things shall live by them*, without the least Ground to expect determining or assisting Grace from this *Covenant* any Way to help them in the Course of their Obedience, *Rom.* 11. 6. *If it be of Works, then it is no more Grace, otherways Work is no more Work.* Besides by being under the *Law* they are under the *Condemnatory* Sentence pronounced upon *Adam*, *curst art thou*, he being their Head, and they represented by him, by and attour their Intailing the Curse daily upon themselves by their actual sinning; so *Gal.* 3. 10. *As many as are of the Works of the Law* (which I take to be under this *Covenant*) *are under the Curse, for it is written.* &c. And such is their Condition that they can do nothing but sin, in Regard the spiritual *Death* as a Part of the Curse is inflicted upon them.

Now, by what has been said, the *second Branch* may be the more plain: *What is to be meant by* Grace, *and the Soul's being under it*, as it here lies in the Text: Passing the manifold Acceptations of the Word, I humbly conceive, by *Grace* here is to be understood, *The second and new Covenant of Grace, that GOD hath made with Man in Christ, as the Second* Adam, *in Opposition to the Covenant of Works, made with Man in the First* Adam. I'm not here to expatiate on this large Subject, so fully laid open by many excellent Divines, which in a few Words I thus take up, *That it is founded upon, and takes it's Rise from a Compact between Jehovah, and the second Person of the Glorious Trinity the Son, redeeming and saving Sinners of* Adam's *Family, wherein the great Jehovah, upon the glorious Son his willing Consent, constitutes and accepts of him, as a Second* Adam, *Surety and Substitute in the Sinner's Room, the Head and Representative of these to be redeemed by him; and in these Capacities this Christ of GOD, undertook in due Time (and now fully answered the Undertaking) to fulfil the whole Law, as the Condition*

tion of Life to Man; wherein the first Adam *failed, and to bear the Curse, brought upon* Adam *and his Race by falling from GOD; and thus by his Doing and Dying redeems the Inheritance to lost Sinners, which was forfeited by their Transgression, and redeems them to the Possession of the Inheritance: All which GOD hath accepted of, and laid in* Zion, *as a Foundation to the Sinner's Faith:* And of this we have a full Account in Scripture; particularly *Psal.* 40. 7, 8. and *Psal:* 89. 3, 4. *Isai:* 49. 6. and many other Places. Now the Covenant of Grace, under which some are, as in the Text, is the Result of this; and may be taken up under this threefold complext View: As Jehovah's Promise of Life and Salvation, to Christ as the Head, and in him to all his Seed, with all Things necessary and leading thereto, and fitting them therefore; *Psal:* 110. 3. and *Psal:* 89. 3, 4. compared, *I have made a Covenant with my Chosen, thy Seed will I establish for ever:* And this Promise preached and manifested in a Gospel Dispensation, with the Method of Sinners being possest of the whole Purchase of the Blood, contained and made over to poor Sinners, by a preached Gospel, in full, free, absolute and gracious Promises, 2 *Pet:* 1. 4. *Great and precious Promises are given to us, that we may be made Partakers of the Divine Nature:* And all the subsequent Blessings made sure by Promise to such, who by Grace go into the revealed Method, *Isai:* 56. 4, 5, 6. *The Eunuch and the Stranger, that takes Hold on his Covenant, shall be brought into his House of Prayer, and shall have a Name better than that of Sons and Daughters:* And all this transacted, may I rather say, *Accomplished*, upon the Soul of the Elect Sinner, by the powerful Approach of the Divine Spirit, effectually making out the absolute Promises of Grace in a Work of Humiliation, Illumination and real Conversion to GOD; whereby the Soul is made willing to go in to, and actually accepts of the divine Method, as his Institution for Salvation, upon the Foot of his own Call and War-

rant, giving them a Claim to venture upon this all-ſufficient Foundation, *beyond all Danger of Preſumption*; and thus they are conſtitute formally in Covenant with GOD, and commence not only an active Title hereby to the Whole of the purchaſed Inheritance, but enter upon the Poſſeſſion thereof, and thus it runs, *Ezek.* 20. 35, 36, 37. *They are to be brought into the Wilderneſs of the People, plead with Face to Face, made to paſs under the Rod, and ſo brought into the Bond of the Covenant.*

What remains of this Third Head to be explained, is, *The Soul's being under this Grace, or Covenant of Grace, and ſo not under the Law*; which may appear by what is above ſaid, as to the Method of being brought under the Bond thereof: But if a Matter of this Concern might be more fully laid open to Goſpel Hearers, I would lay down the following Particulars.

Firſt, That when *Adam* fell, tho' Life by that broken Covenant was impoſſible; yet the Obligation, both as to Duty and Penalty remained: Men may think ſeing it is broke they have Nothing more to do with it, but while in Nature, they are as much under the Obligation of it as *Adam* was.

2*dly*. Tho' Life now by it be impoſſible, and the Execution of the Threatning be inevitable; yet ſuch is the Infatuation of the moſt Part of the Hearers of the Goſpel, as to adhere to that Way for Life; and ſo *keep themſelves ſtill under this Law*: This was the Caſe of theſe with whom the Apoſtle, in moſt of his Epiſtles, does debate, of which there are many ſad Inſtances in our Days.

3*dly*. You would know, That by *the Doing and Dying of Jeſus, this Covenant is ſo far exaucterate, as to theſe that fly to him for Relief, as that it has no more Power over them*; Becauſe it has got all its Claim, both as to *Doing* and *ſuffering* in Chriſt *the End of the Law*; ſo we have it, *Rom.* 7. 6. *Now we are delivered from the Law, that being dead wherein we were held*: And

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ſo none can require perſonal perfect Obedience at the Hand of the Believer in Chriſt, under the Pain of Death, nor threaten Death upon his Failings: *For he receives not the Spirit of Bondage again to Fear, but the Spirit of Adoption, Rom:* 8. 15. And ſo no more under the Law Covenant.

4*thly.* All *Adam's* Race being once under the Law, ſome come to get from under it, by the Spirit's convincing them of the Impoſſibility of Salvation; yea, the Certainty of Ruin that Way, and ſo become *dead to the Law*, Rom: 7. 4. *We are become dead to the Law by the Body of Chriſt; that we might be married to another*; that is, they no more mind the Law, in Point of Juſtification and Acceptance with GOD, than if they were dead Corps. *Paul, Gal:* 2. 19. *through the Law, he was dead to the Law: For when the Law came Sin revived, and he died, Rom:* 7. 9.

5*thly.* When in this Caſe, as being deſperate from the Law, it pleaſes the LORD, to diſcover unto them the Fulneſs and Freedom of the new Covenant, as containing Righteouneſs, Pardon of Sin, Grace, Holineſs and all Things neceſſary *for the Life that now is, and that which is to come.* From which,

6*thly.* They come from under a Covenant of Works, by renuncing and diſclaiming all Expectation of Life that Way, and come under Grace by (as condemned Sinners) applying and appealing to a new *Covenant*, as the infallible Way of Life by a Mediator: And thus change the Grounds of their Expectation, having formerly founded their Hope, *upon what they had done, or deſigned to do.* Now they found, *upon the perfect Doing, and ſufficient Dying of the* LORD *Jeſus Chriſt*: And thus far, *Phil:* 3. 3. *We rejoice in Chriſt Jeſus, and have no Confidence in the Fleſh*: Which ſome are pleaſed to ſay, *Are ſet down here as* Letters *upon a Seal, which when the Impreſſion is made upon the Heart is to be read foreward*: Thus, *We have no Confidence in the Fleſh, but rejoice in Chriſt Jeſus, and worſhip GOD in*

the Spirit: And thus Souls are brought from *being under the Law, to be under Grace*; and consequently freed from the *Dominion* of Sin: Which brings in,

IV. The *Fourth* Thing proposed, which was, *To open up the Dominion, that Sin has over them that are under the Law*; and, *where the Connection, or Influence lyes between the being under the Law, and the Dominion of Sin.* Tho' this may be some Way plain from what has been said, yet to make it a little more evident, you may notice,

First, That the Law hath Dominion over all while in Nature, *Rom:* 3. 19. *What the Law saith, it saith to them that are under the Law:* Which the Apostle, *Gal:* 4. 9. reckons a *Bondage*, Freedom from which is reckoned a *Deliverance*, *Rom:* 7. 6. For we are under (I will not call them rigorous, but) the just Demands of the Law, perfect, personal and perpetual Obedience under the Pain of dying, which we daily incur: *For as many as are of the Works of the Law, are under the Curse.*

2*dly.* As a just Consequence of the first Guilt, and as a Judicial Stroke from the great Judge, the Whole Race of *Adam* is laid under the Power of Sin; this Part of the Curse, as to spiritual Dying, being then executed, which afterwards proves both the Rise and Consequence of Sin; for 'tis *out of this evil Treasure of Original Corruption, that we daily sin*, and the more we go on in it, the more we are inclined to it.

3*dly.* While in Nature, we are under the *Dominion* of Sin, in so far as under its condemning Power, which receives Strength to condemn from the Law, 1 *Cor:* 15. 56, *The Strength of Sin is the Law.*

4*thly* You may notice, how much unreasonable Sin has the Command and Mastery over us: We are called the *Servants of Sin*: The evil Spirit is a *Spirit that works in the Children of Disobedience*; when Sin pusheth, *Sin's* Slave doth not resist; but willingly follows after it's *Commands*. You may observe a Pleasure

in *obeying* were it never so unreasonable, or to your Disadvantage: *Does not Sin carry you to the flying in the Face of Reason; when you transgress an holy and reasonable Law, to the flying in the Face of GOD, who has given this Law? Will it not carry you out to the ruining of your Health, your Fortunes, your Families, your Credit, your Life; yea, to ruining of your Souls eternally? Must not this then be a Dominion over you with a Witness?*

5*thly.* You may notice, That when brought under rational Convictions of your Loss and Danger, upon the Account of Sin, and come under the firmest Resolutions to abandon it, that can be imagined: *Find you not the next Tentation carries you down contrary to your Reason, your Place, your Interests and Resolutions?* Yea, when there may be contending Lusts in the Soul, and one Lust, in a comparative Way of speaking, less prejudicial to you than another, the more prejudicial will prevail over the less.

And, *may not its Dominion appear, when the Word of the LORD, our own Interest, the manifold Experiences of the Losses we have sustained by Sin, the Fears we are habitually under upon that Account, do not prevail with us,* to hate the Garments spoted with the Flesh?

Now what *Connection may be between being under the Law, and under the Dominion of Sin,* is worth our enquiring into, anent which you may remark,

First, That we must not allow our selves to think, That the Law has the least Tendency to *Sin*; it being the Bounds GOD has fixed for preventing Transgressions; and no doubt binds up, and is a Stop to the venting many Corruptions, otherwise the World would be a greater *Chaos* of Misery, than what it is. Hence the Apostle, *Rom.* 7. 7. upon this very Head says, *Is the Law Sin? GOD forbid.* And Verse 13. *Is that which is good made Death? GOD forbid.* For *Rom.* 2. 14, 15. *The Gentiles which have not the Law, are a Law unto themselves,* &c.

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2*dly*. They may be said to be under the Dominion of Sin, that are under the Law, in so far as, Tho' the Law discharges *Sin*, discovers *Sin*, threatens Wrath for Sin; Yet in the Law there is no *Strength* manifested or promised for their mortifying it. The Natural Man under the Law must live in a Rack between the felt Dominion of *Sin*, and the Clamors of an evil Conscience; for no more Encouragement does the Law afford, *than he that does these Things shall live by them*, with the sad Consequent of the threatned Curse upon the Conscience of Guilt.

3*dly*. Tho' doubtless the Law of it's own Nature will no way influence *Sin*, yet Corruption is more irritate through the Law, *Rom*: 7. 8. *Sin taking Occasion by the Commandment wrought in me all Manner of Concupiscence*, which is owing to the Wickedness of Nature which frets at the Law, cannot endure Restraint, and still prone to eat forbidden Fruit.

4*thly*. While we are under the Law Sin has Dominion, in Regard, That by the Law there is no Hope either of Pardon for, or Freedom from Sin: And when the Soul has no Hope, it turns either more secure, or desperate in Sin, like a Dyver in seing no recovery contracts still the more Debt; For a Person under the Law, having no Victory, nor Hope of Victory, by their Endeavours over Sin, are tempted to give up with the Design of Holiness, and so the Power of Sin is strengthened; How many have we known making Essays to be free of Sin, when *Sin*, notwithstanding of these has had the Victory, have turned heartless of coming Speed, and so have given the Heart it's *Swing*; for, in a moral Way of speaking, as Hope is an Excitement of *Action*, so no Man can do that's hopeless, for in so far as hopeless, his Hands are weakned in doing.

5*thly*. You would notice, That while under the Law we are void of a Principle of acting honestly against Sin, and so while under the Law must be under

der it's Dominion, so the Apostle *Rom.* 7. 4. Asserts, *That we must be dead to the Law e're we bring forth Fruit to GOD*, And *Verse* 6. *We must be delivered from it, that we may serve in the Newness of the Spirit*: From all which we may see the Connection between the being under the Law, and under the Dominion of Sin.

V. The 5*th.* Thing proposed was, To enquire *how 'tis by Grace that the Dominion of Sin is broken*; and, *how far it may hold that the Believer is not under it.*

For the *First*, That by being under Grace, the Soul cannot be under the Dominion of Sin. For *First*, In the Soul's being brought within the Bond of the new Covenant, it receives a Principle of Life in it's own Nature, a direct Contrariety to *Sin*, acting against it; so that Sin after this, cannot have it's uncontrouled Dominion over the Soul, *Gal.* 5. 17. *The Spirit lusts against the Flesh, so that they do not the Things they would*; for by this Principle the *Soul* comes to see *Sin*'s Vileness, the Loss and Danger that is by it, whereby in a rational Way, upon spiritual Accounts, it is brought to cry, *What have I any more to do with Idols?* Hosea 14. 8.

2*dly.* Sin cannot have Dominion over a Soul under Grace, in Regard by this Covenant the powerful Influences of the Holy Spirit are secured to the Believer, whereby the Soul still keeps up the War against Sin, and made to walk in a Path contrary to Sin's Interest, *Ezek.* 36. 27. *I will cause you to walk in my Way.*

3*dly.* When under Grace, Sin cannot have Dominion in Regard, they have with Allowance and powerful Influence, daily Access to the Fountain of Grace and Blood, *opened for Sin and Uncleanness*: In this the Apostle *Rom.* 5. 2. does rejoice that there is a Manuduction, a securing of their coming to this Grace, as well as Furniture for their standing when come

come, whereby they can engage the Power of Heaven againſt Sin, and ſo kept thereby *through Faith unto Salvation*, which muſt certainly break the Dominion of Sin.

4thly. Let us but think that it was for this End, Chriſt, whom the Believer has embraced, was manifeſted that he might take away Sin, that he might deſtroy the Works of the Devil, turn from Darkneſs to Light, proclaim Liberty to ſuch Priſoners of Hope: And all this being purchaſed by him, and treaſured up in him, and the Soul by Faith embracing all, Sin cannot have Dominion over them any more. *For this is the Victory that overcometh, even their Faith.*

The *ſecond Branch* here was to enquire, *How far it may hold, that the Believer is not under the Dominion of Sin*, And upon this I would give you the Import of this comfortable Promiſe, *Sin ſhall not have Dominion over you*: And *Firſt*, It imports, That tho' Sin be, and continues in the Believer, yet it has not, nor never ſhall have a reigning Power over them, for Grace has now taken the Throne, *Rom.* 5. 21. *Sin did once reign unto Death, but now Grace through Righteouſneſs unto eternal Life.* And it were much the Intereſt of the LORD's People to be capable of diſtinguiſhing betwixt it's In-being and reigning Power. *2dly.* It may import, That tho' *Sin* may be powerful, turbulent and diſturbing in the Beliver, yet it never ſhall have the Dominion over him, it's Dominion is taken away, *tho' it's Life be prolong'd for a Seaſon*, which proves *a Law in the Members warring againſt the Law of the Mind.* *3dly.* It may import, That tho' Sin may tyrranize and prevail in the Believer, yet never ſhall bear Rule in him as it hath done; Thus *Paul* owns, *Rom.* 7. 23. *That he was brought into Captivity to the Law of Sin that was in his Members*; ſurely an uſurping Power to him unwelcome and uneaſie. *4thly.* It imports, That there will be ſtill, upon the Account of our holding of Grace

Grace a gaining in the ſpiritual Warfare againſt *Sin*, *for the Path of the Juſt ſhall be as the ſhining Light*: And tho' the Believer may be frequently run down, and loſe particular Battles, yet there is ſtill a gaining in the Main, for even *Sin*'s Victories over the Believer prove it's Loſs; *Sin*'s Prevalency the more humbling him, and raiſing in him the more juſt Indignation, and Watchfulneſs againſt *Sin*, never more hating it, and loathing himſelf than when it prevails, 2 *Cor*: 7. 11. 5*thly*. It imports, That the War againſt *Sin* will be carried on by the powerful Operations of Grace, tho' with various Succeſs below, till it come to a compleat Victory, the Soul *made more than a Conqueroar*, *Sin* in it's Power, Stain, Being and Indwelling intirely removed, and the Soul eternally freed from all Danger this Way, having *waſhed it's Garments in the Blood of the Lamb*, *and ſo for ever before the Throne in White*.

VI. The *Sixth* Thing propoſed was to evince, *That the Conſideration of this Promiſe may be an Encouragement to the ſtudy of Holineſs*; And here three Things might be ſpoke to, *Firſt*, *Holineſs* it ſelf. 2*dly*. The *Believer's ſtudying Holineſs*. And 3*dly*. The *Encouragement to this Study*, from the Conſideration of the Believers being *under Grace*.

As to the *Firſt*, *Holineſs* is to be taken in Oppoſition to Corruption and Filthineſs, 2 *Cor*: 7. 1. We are adviſed, *to cleanſe our ſelves from all Filthineſs*, *and perfect Holineſs*: 'Tis ordinarly expreſt by Purity and Cleanneſs, *Pſal*: 24. 4. *He that hath clean Hands and a pure Heart ſhall aſcend the Hill of GOD*: It ſtands in a Conformity of the Soul to the divine Law, the Tranſcript of infinite Holineſs, *Pſal*: 119. 9. The Young Man's Ways are to be *cleanſed by taking heed thereto according to GOD's Law*; and that both as to the Negative Precepts there, not doing the abominable Things that GOD hates; And the Poſitive Precepts a coming up to what GOD calls the

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rational Creature, loving GOD and our Neighbour as our ſelves, which no doubt takes in Rectitude of Soul, Nature, Heart, Principles, Aims and Affections, as well as the external Converſation, *Pſal.* 24. 4. there muſt be clean Hands and a pure Heart, of which the LORD JESUS CHRIST is the exact and noble Pattern, 1 *John* 2. 6. and 3. 3. For, as Sin is the Miſery and Diſgrace of the rational Creature, depreſſing them below the Sphere of the Brutes, *Iſai.* 1. 3. *The Ox knows his Owner*, &c. incapacitating the Soul to ſerve and enjoy GOD the Chief GOOD; for Sinners cannot ſtand in his Sight; ſo Holineſs is their Glory, GOD's Image upon their Souls, a Reſemblance of the divine Nature, the great Part of their Happineſs, qualifying them for ſtanding eternally before him, in his Service and Enjoyment, *Rev.* 7. 14, 15. *When their Robes are waſhed in the Blood of the Lamb, they are before his Throne, and ſerve him Day and Night in his Temple.*

The *Second* Branch upon this Head was, to conſider *the Believers ſtudying Holineſs*; Anent which I lay down the following Remarks. And

Firſt, Conſidering the polluted, corrupted and depraved Condition of the Sinner, there muſt be beſtowed upon it a preventing Caſt and quickning Principle of Grace, e're ever it move in this Study; For *as the* Ethiopian *cannot change his Skin, no more can they that are accuſtomed to do evil, do well; No Man can bring a clean Thing out of an unclean*: A Perſon in Nature for the Sake of one Sin, may oppoſe and forbear many without the Study of Holineſs, either univerſally, or out of Reſpect to GOD: Which may convince many of their Miſtake, who reckon themſelves reformers, and yet never ſaw the Need of, ſought for, nor have the Experience of preventing Grace: O know that the Tree muſt be good e're it's Fruit be good.

2*dly*. That according to the Method of Grace, a Soul

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nuſt be inſtated in Chriſt, united by Faith to him, e're it can ſtudy Holineſs, *John* 15. 4. *As the Branch cannot bear Fruit except it abide in the Vine, no more can we except we abide in him*: And Verſe 6. *If a Man abide not in him, he is caſt forth as a withered Branch*; And the Reaſon is becauſe, only by being in him as the living Head we can have powerful Influences for this Work, he being our Life, in him we can only be compleat: And this I mention in Regard many ſtudy Reformation, tho' without Succeſs, that never ſaw the Need of being in him, nor ſtudied to cloſe with him for this great Intent as he is offered in the Goſpel.

3*dly*. Upon this 'tis evident, *That Holineſs and the Sinners ſtudying it in it's Principle, Riſe, Progreſs, Proficiency and Perfection, is all of free, ſovereign, rich and efficacious Grace, taking vent to the Sinner in a Mediator as the Purchaſe of his Blood*; And ſo is the Promiſe, *Ezek*: 36. 26, 27. *I'le give you an Heart of Fleſh*; *I'le cauſe you to walk in my Ways*: And whoever expects Holineſs from any other Airt will meet with a Diſappointment.

4*thly*. That tho' all this be Grace and the Purchaſe of Chriſt, *yet it doth not exclude the Diligence of the Believer in the Uſe of the appointed Means, to work out this Peice of their own Salvation, and perfect Holineſs in the fear of the Lord*: For tho' the *Apoſtle* in this *Context* Verſe 6. tells us, That *our old Man is crucified with Chriſt, that the Body of Sin might be deſtroyed*, yet *Verſe* 12. he exhorts the Believers *not to let Sin reign in their Bodies, not to yield their Members as Inſtruments of Unrighteouſneſs, but to yield them as Inſtruments of Righteouſneſs unto GOD*: For if we ſhall conſider the Matter as it is, by the quickning Principle of preventing Grace, they come to ſee the Miſery of Sin and Beauty of Holineſs, whereby, through the powerful influence of the Spirit, under the Conduct

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of covenanted Grace, they are determined to oppose Sin and study Conformity to the LORD's Will: The Views of Grace being so far from laying them by; that they are the more stirred up to this Study, *Phil.* 2. 12, 13. *Work, for it is GOD that worketh in you*; And this Way so contrived, that Grace in them may be glorified, and they have Glory as the Reward of Grace, 1 *Pet.* 1. 7.

5*thly*. Upon these Views 'tis evident, *That the Believers Study of Holiness comes under the Notion of Gospel Obedience, and that, in Contradistinction unto legal Obedience of a Sinner to the Moral Law, which if it be not, no Success is to be expected, which is witnessed by the many fruitless Endeavours of Legalists this Way*: I'm not here to enlarge upon the Difference betwixt *Legal* and *Gospel* Obedience; Only sure they do not enter upon this Study from any Power of Nature; but from a Principle of Grace, *Jer.* 31. 19. *After I was turned I repented, after I was instructed I smote upon my Thigh*: They obey not, to make up a Righteousness of their own; but that in the Way of Duty, they may maintain Fellowship with GOD: They obey not, that they may make an Attonment for former Escapes; but that thereby they may testifie their Gratitude to GOD: They obey not, that thereby in less or more they may attain unto, or maintain a Title to Life, but that thereby they may enter upon and be made more meet for the full Possession of the Inheritance: And to be sure all Endeavours for growing better, when not in this Way, will prove Abortive.

6*thly*. From all which it may appear, *That this Holiness must be in a Way of believing*, which says, *That as it is of Grace, so, Grace draws forth the Exercise of the Soul to the Actings of Faith for this Attainment*; And so *Acts* 22. 18. They are said, *not only to be sanctified by the Faith that is in him*, but *Acts* 15. 9. *He purifies their Heart by Faith*; How

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this is to be exercised in order to that End, may be spoke to in the Use: Therefore

7thly. The Believers Study of Holiness comes to this, That from his being sensible of a Change wrought on him under the Conduct of promised Power, and with a Dependance thereupon, lays out himself to mortifie every Thing, he is convinced is evil in Heart and Way, and labours to comply with the *whole Divine Will* as revealed to him in the Word; as a Testimony of his Gratitude to GOD for his great Benefites, to the Divine Honour, and the inriching of his own Soul; resolving never to rest till he arrive at compleat Conformity to the Law; yet so as still to make Use of *the Mediator's Righteous, for the covering of the Imperfections of the best of his Performances*, while he is here below, *Psal:* 71. 16. And all this with a Dependance upon the Promises of Perfection in Holiness as a Reward of Grace unto his Endeavours. Which brings in,

The *Third* Branch upon this Head, is, *The Believer's Encouragement from the Promise, That Sin shall not have Dominion over him; because he is under Grace*: From which the following Encouragements to the Study of Holiness may be drawn.

First, The Soul under Grace is endued with a new Principle of Life, which still moves God-ward; and so tends to the opposing and wearing out of Sin, *John* 4. 14. *The Water he gives will spring up to everlasting Life.* How encouraging may it be, *That the Heart of Stone is so far removed, and an Heart, a Power, a Principle, an Inclination and Byas towards GOD*, and against Sin is bestowed upon them, *Gal:* 5. 17. *This Spirit will still lust against the Flesh.*

2*dly.* It may be encouraging, *That their Soul is brought under such a Covenant, as has Holiness to the poor Sinner for one of its great Designs*, Jer: 32. 40. *I will put my Fear in their Hearts, and they shall no more*

depart

depart from me: Which Covenant will not miss of this its great Intent.

3*dly*. When brought under Grace, *They embrace the* LORD *Jesus*, whose great Design in appearing, was *to destroy the Works of the Devil*, 1 *John* 3. 8. and whose great Design in bestowing himself upon Sinners was, *Their Redemption from Sin*, *Matth*: 1. 21. *Rom*: 8. 4. Which may prove encouraging to this Study, seing *he will not fail, until he bring forth Judgment unto Victory*, *Matth*. 12. 20.

4*thly*. They are brought into such a State, *Whereby powerful Influences are secured unto them, for this very End, upon their Dependance on the Promises thereof, in the Use of appointed Means*, *Ezek*: 36. 27. Which may be encouraging to them to work, seing *'tis GOD that works all their Work in them, and for them*, *Isai*: 26. 12.

5*thly*. Great Encouragement may be drawn from the Promises of Success in this Work, 1 *Cor*: 15. 58. *Your Labour shall not be in vain in the* LORD.

6*thly*. In this State they may be encouraged to study Holiness, *Not only from the Views of Success, but from the Promises of a Reward of Grace, made to them on their so doing*: No less than a Reward, *of GOD to be their GOD and Portion*, 2 *Cor*: 6: *last*. Compared with 2 *Cor*. 7. 1.

APPLICATION.

IF it be so, *That the Consideration of this, that the Believer is not under the Law, but under Grace, may be a powerful Encouragement to the Study of Holiness, seing upon that Account, Sin shall not have Dominion over him; but shall surely be a Conqueror*: From hence we may infer.

First, That tho' the whole of Salvation, in its Contrivance

trivance, Application and Perfection, be of Grace; *Yet it has pleased GOD in this Matter, to deal with Sinners in a Way suited to their rational Nature, proposing End and Means, supported with the Influencing Argument of a Reward of Grace, that in a rational Way the Soul may go into it; tho' it be by divine Power, they are determined so to do, Hos.* 11. 4 They are *drawn with the Cords of a Man, and the Bands of Love.* And thus ordered, That they may be glorified in a Way of free Grace in so doing, *Matth.* 25. 34, 35. And they that stand it out, may be inexcusable, *Psal.* 81. 11, 12.

2*dly.* That People must be instated in Christ, *within the Bond of the Covenant*, e're they move in the Study of Holiness: Sure Nature will never do this: Hence the Apostle gives this as the Account of their Success, *Ye are not under the Law, but under Grace.*

3*dly.* The prepostrous Way that many take, in Order to their being holy, may from this be apparent: *For, when convinced of Sin and Danger, they set about Reformation, that they may come to Christ* (whereas 'tis evident by this Text, they must be in Christ, that they may study Holiness, and have the Victory over *Sin*) and if this be trac'd to the Fountain, it will be found a Legal Spirit, *A seeking a Price in the Hand to commend them to Christ* which to the sad Experience of some, does keep *them long in the Place of Breaking forth of Children*: And, notwithstanding of all their Essays to be holy, keeps *them under Bondage* till they come *to take Hold of GOD's Covenant* for this End: And no doubt there are Instances of Persons being scarred from Religion as impracticable, when they find all their Essays to reform, in Order to their closing with Christ unsuccessful: And I know no Difference betwixt a Person's seeking a Righteousness for qualifying him to come to Christ, in Order to his being justified; and his seeking Reformation *with a Price*; qualifying him to come in Order to compleat Holiness; seing *Christ is made of GOD*, to the condemned and depraved Sinner equally,

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Righteousness and Sanctification. If any say, That from this it would appear, *That we are not, or need not part with Sin in Order to our closing with Christ; and consequently may close with Christ, and retain Idols too.* I humbly conceive the Case is misstated; for the Question is not, *If a Person may close with Christ and keep his Idols?* But if they can part with them before they embrace him, and by Faith derive Vertue from him for that End? And this the Scripture seems to determine; *Acts* 15. 9. *He purifies their Hearts by Faith*: And I take it as it stands thus; *The Soul by the enlightning Gast of Grace sees it self not only condemned; but depraved and desperately wicked; and that all its Essays for Peace and growing better are ineffectual: It now sees Christ made Righteousness and Sanctification; for the attaining of which it closes with him*: And this does not say they keep their Idols when they do so; but finding the Power of Sin Over-match for them, they embrace him as GOD's Remedy, that they may be freed of such an Enemy; And so 'tis *a coming to him labouring and heavy laden with the Sense of Guilt and Wickedness; that they may have Relief*, which I take to be the Import of *Isai.* 55. 7. *Let the wicked Man forsake his Way, and the unrighteous Man his Thoughts* (his Ways and Thoughts of Relief) *and in returning to the* LORD *he will find Mercy and Pardon.* Heb: 4. 16. *Mercy and Grace to help in Time of Need.*

4*thly.* We may see, *Whence it is that the Endeavours of many prove ineffectual*, so that notwithstanding of *serious* and *solemn* Engagements of many to be holy; upon new Tentations, *they return with the Dog to the Vomit*; 'tis from this, that they still continue under the Law, and go not in to GOD's Covenant of Grace, as proposed in the Gospel; *and so Sin keeps its Dominion.*

5*thly.* That tho' I am not to say, *The Sense of a new Covenant State be absolutely needful to the successful Study of Holiness*; yet from this it will plainly appear, the More of the Sense the more Success herein is to be

expected

expected; hence the Apostle proposes the Encouragement in the Text, 1 *Joh.* 3. 3. *He that hath this Hope in him, purifieth himself, even as he is pure.* For, Man being a rational Agent, cannot but take Comfort from the Expectation of Assistance, Strength, Success and, Reward, 1 *Cor.* 15. 58. *Be ye stedfast, unmoveable always abounding in the Work of the* LORD; *forasmuch as you know that your Labour is not in vain in the* LORD.

6*thly.* We may see, whence it is, that *Sin* prevails so much over the Believer, making his Life a Burthen, imparing his Peace, breaking his Fellowship with GOD, and weakning his Faith: It is from *their not improving the State of Grace, they are brought under in a Way of believing*: This seems to be the very Language of the Text, encouraging them to go out against *Sin*, seing they are under such a *State*. How this is to be done may afterwards be enquired into; only now you would know, *Many Times a Legal Spirit prevails over the real Believer, which makes him look more to his own Resolutions, than to the Grace of the Covenant*, and *lay more Weight upon his Promises to GOD of being holy, than upon GOD's Promises of making him holy.*

7*thly.* We may see how little Ground there is, to draw the lax and licentious Conclusions of *Antinomians* and others, from the Doctrine of free Grace: As to the Doctrine of Grace, with Respect to a free Justification, we laboured in the Entry, to discover the Groundlesness of such Cavils: And as to this Doctrine with Respect to *Sanctification*, the enlightned and humble Soul, from the Sense of its own Wickedness, without Qualifications for being holy, prior to the LORD's Method of Grace, cannot bear such Constructions: For the Owners of this Doctrine teach, *That the Believer is under the Law as a Rule, that their Short-comings are Sin, and deserve Death; that Mortification of Sin, mourning over it, studying Conformity to the Law, bewailing Transgressions thereof, are Duties*: Only they teach, *That the convinced Sinner, being sensible of its*

being a Slave to Sin and Satan, is to go into a full, free and freely offered Grace, without Money, or without Price, to take, poſſeſs and enjoy, that Grace of the Covenant for being holy, with a full Faith upon the Promiſes relative thereto for that End: And ſo, *Holineſs is the Fruit of Faith, and not Faith the Product of their Holineſs.*

In the more cloſe Application of this Doctrine, I would, *Firſt*, Speak to the Hearers of the Goſpel in general. 2*dly*. To them that are under Grace.

Firſt, To the Hearers of the Goſpel in general; O behold how much 'tis you Intereſt, to come from under *the Law*, and to be *under Grace*; ſure we were all under this Law once, and it is to be feared the greateſt Part are ſtill under it; *All Men have not Faith*: *If we continue under the Law, the Curſe remains upon us, Gal*: 3. 10. If we be under the Law, we are under the Power of Sin; And, *can there be a greater Miſery to the rational Creature, than to be under a fatal* (tho' willing) *Neceſſity of going contrary unto, croſſing and fighting againſt GOD, to our eternal Ruin?* Upon the other Hand let us think, *That infinite Wiſdom out of boundleſs Love and Grace, hath found out, and propaled in the Goſpel, a full and free Covenant of Grace, as a new and living Way for Sinners being ſaved from the Curſe, and Power of Sin*: This is proclaimed in our Hearing, the Lord is calling all of us, without Exception of Sin or Sinner, to take Hold on it, for theſe great, gracious and ſaving Ends, for which it is exhibited. *Is it not then our greateſt Concern, to go in to it? Will we ly ſtill, and be ruined eternally? Will we deſpiſe the wonderful Grace therein manifeſted, when it is the only Way of Life? How ſhall we eſcape, if we neglect ſo great a Salvation?*

I am not to expatiate upon *the Way of coming from under the Law, to be under Grace* having diſcourſed it in the Explication. Only,

Firſt, You would believe the Obligation of the firſt Covenant

Covenant, wherein GOD requires perſonal, perfect and perpetual Obedience; *The Man that does theſe Things, ſhall live in them*; threatning Death upon Diſobedience, *The Soul that ſins ſhall die.* 'Till you believe this your State, I ſee not how you can incline to come from under it.

2*dly.* Believe and conſider the Bondage you are hereby under, ſo bound to Duty, ſo bound over to Puniſhment for Sin, ſo left under the Power and Slavery of Sin; and while in this State, either lying in carnal Security, or under the Racking of an ill Conſcience; for ye can never reflect upon your Circumſtances with Peace, but with Fear and Horror; For, *this Covenant begetteh unto Bondage, keepeth under Bondage; and will be caſt out with her Children*, *Gal.* 4. 24, 25, 30.

3*dly.* Would ye be under Grace, ſtudy the Nature, Neceſſity and Deſign of this new Covenant, as made with, and ſtanding in the Perſon of the *ſecond Adam*, without the Knowledge of which, I know not how you can come under it, of this I gave you my Thoughts before, and am not now to reſume the ſame.

4*thly.* Would ye be from under the Law, and under Grace, then refuſe, renounce and diſclaim all Expectation of Benefite by the *firſt Covenant*, in the Way of your own Righteouſneſs done, or reſolved upon for Pardon, Sanctification, or Acceptance at the Hand of GOD for Salvation; this the Apoſtle, *Phil.* 3. 7, 8. makes a Part of the Character of the real Believer.

5*thly.* In the View of the Sufficiency of the Foundation, *that GOD has laid in* Zion, for all that concerns you, and upon the Foot of the divine Call, Allowance and Warrant to the Sinner in the Goſpel, to venture upon that *Foundation*; return, come to, embrace, take as thine own, enjoy and poſſeſs in the Tenor of this new *Covenant*, GOD as thy GOD and Portion, *Upon the Account of the Mediation of his own Son in the Fleſh, embracing as preſented, and offered to thee in the Goſpel, his Righteouſneſs for thy ſtanding and Acceptance in the*

LORD's Sight; his Grace, the Power of the covenanted Spirit, for the applying the Vertue of his Death, for crucifying the Old Man; the Power of his Resurrection, for thy being raised up to a Newness of Life; his Merit, as the Purchase of the inheritance, and all Things relative thereunto: And thus appropriate a GOD in Christ with the whole of the Purchase of Blood to thy self, possessing all as thy own, fully, freely and without Reserve put in thy Offer, which with holy Boldness, thou may do without Hazard of Presumption: And seing all these rare Priviledges are presented in Promises of Grace, *I will be thy GOD, &c.* So in thy embracing all the Grace in the Promise, thou may with full Assurance of Faith believe the Accomplishment: *For the Eunuch and Stranger, that takes Hold on his Covenant, are brought into his House of Prayer, Isai*: 56. 3, 4, 5, 6, 7.

2*dly.* I am to apply this Doctrine to those that are come from under the Law, to be under Grace. And

First, By Way of *Expostulation. First*, O! why do you yield so much to Sin? Oh! why has Sin such a Prevalency over you, when ye are under a State so calculate for your Victory? And yet alas! how does Sin tyrannize over you? Sure this must be from your not improving your excellent Holding of the new Covenant; so much is plain in Text and Context; let it not dwell in you, do not yield your Members to it, but to Righteousnes; *for ye are under Grace*, which says this Grace is not improven, when it is otherwise. 2*dly.* Why, when you find Sin in you, and prevailing over you, do ye as it were throw your selves out of the *New Covenant*, denying your Interest therein, reckoning you were never within the Bond of it, and so give up with all Improvement of it, and many Times without Hopes of being bettered that Way; when 'tis rather your Work to be improving that Grace for Victory, 1 *John* 5. 4. *This is the Victory that overcometh the World, even our Faith.* 3*dly.* Why, when ye find

Sin

Sin prevail, do ye not only quite Grips of the *New Covenant*, but takes another Way for Freedom from Sin, purposing, promising, or resolving, and the like, while ye do not exercise Faith, when 'tis only this as an Instrument, that can give you the Victory.

2*dly*. I would apply this by way of *Encouragement to the Study of Holiness*. Be encouraged to set about it from the Consideration of the State of Grace, that you are now brought under; I have already discoursed the Encouragements arising therefrom, and wish they may set you a going in this Work. Yea, ye may rejoice; *for tho' ye be now lying among the Pots, yet ye shall appear as Doves. He that has begun the good Work, will carry it on to the Day of the Lord, when ye shall shine as the Sun in the Kingdom of your Father*, Psal: 68. 13. Phil: 1. 6.

Now I know that which keeps you from rejoicing in this study is the Apprehension you have, that ye may be yet in Nature and not under Grace, which arises from the Fear that the Sin that ye feel in your selves is yet reigning, and a Covenant State inconsistent with it: And therefore to strengthen your Hands I would first propose some evidences of a State of Grace. 2*dly*. When felt Sin may be reckoned reigning or prevailing.

As to the *First*, The Evidences of them that are within the Bond of the Covenant; *First*, All such have the Sense, and can reflect upon it, That the Day was when they held of a Covenant of Works, expecting Pardon and Life upon their own doings, living a contented Self-righteous Life, without the Apprehension of Danger, *Rom*: 7. 9. *he was alive without the Law*. Phil: 3. 6. *He was touching the Righteousness of the Law blameless*, which was his apprehended Gain: I much suspect, they that have not the Sense of this, are not yet brought from under it. 2*dly*. They have the Experience of the LORD's setting Home upon them the Obligation of

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the Covenant of Works, whereby their Refuge of Lies was ſweept away, they brought under Bondage, becoming dead and undone in their own Eyes, and this done by a convincing, humbling and Creature emptying Work of the Spirit, bringing Home the Law in its Demands and Penalty to their Conſcience, *Gal:* 2. 19. *I through the Law am dead to the Law.* 3*dly.* They that are brought within the Bond of the new Covenant, have the Experience of a new reviving Light breaking up in their Souls, by the Spirit's opening their Eyes to ſee the Deſign of a ſecond *Adam*, and a new Covenant in him, 2 *Cor:* 4. 6. *For GOD who commanded the Light to ſhine out of Darkneſs, hath ſhined in our Hearts, to give the Light of the Knowledge of the Glory of GOD, in the Face of JESUS CHRIST.* I call it a new Light, in Regard, that whatever Knowledge a Natural Man had, yet now he muſt be taught, and had he been never ſo learned, he will find himſelf under a Neceſſity of crying, *LORD what wilt thou have me to do?* I call it a reviving Light, in Regard, that it is in a Night of Darkneſs, Confuſion and Deſpondency that it breaks up. 4*thly.* They that are brought within the Bond of the Covenant, tho' they cannot at all Times make a Judgment of their State, yet they dare not deny, but ſome Times, over all Oppoſition, they have felt a Power making them content with the whole Tenor of GOD's Covenant, End and Means, ſatisfied with the whole Propoſals and Deſigns thereof, for the glorifying GOD and ſaving their Souls, *Pſal:* 110. 3. *Thy People ſhall be willing in the Day of thy Power*; and not only content, but actually to go in unto, and venture upon GOD's Covenant exhibite in the Goſpel, as all their Salvation and Hope, not only for Pardon, but for Holineſs, not only for Freedom from Wrath, but the Enjoyment of a GOD, not to be ſaved from GOD, but to be brought to him, happy and ſaved in him. And as the Conſequence

ſequence of all, the proſecuting the great Ends of the Covenant, the Glory of GOD and their Perfection in Holineſs, will be their Endeavour over all Oppoſition that can be made thereunto; And this I take to be ſome Account of them that are *not under the Law, but under Grace.*

The *Second* Thing in this Trial was, to conſider when felt Sin that does prevail over the Soul may be reckoned reigning, ſo as to have the Dominion, or only prevailing, uſurping and tyrranizing. Now I hope this will not be reckoned alien from the Text; And to give ſatisfaction and Encouragement to the poor run-down Believer is my Deſign: You would know then, that by preventing Grace, and thereby it's being brought within the Bond of the Covenant, the Soul is not freed from Sin, tho' thereby it's Dominion be broken; For to ſpeak to the Matter it is then, that the Soul is only made ſenſible of it, and deſirous to part with it; and yet will find it not only remains, but more boiſterous than before, tho' a *Paul* before Converſion found not Sin, but thought himſelf blameleſs, yet after, was harraſſed with a Law in his Members. Now whether Sin in you be reigning, or only prevailing you may know by the following Reflections.

Firſt, Think, if ye know any Difference between the Way of your ſinning now and formerly; the Believer no doubt ſins, but will certainly know a vaſt Difference betwixt their ſinning when Sin did reign, and now when it only prevails. Therefore, 2*dly*, Think, how thou ſtands affected to Sin, when under Tentation to it, e're thou yield, if Sin carry the whole Will and Conſent of the Soul over to it ſelf, then Sin is ſtill reigning; but if it be the Evil thou would not, thou does, and the good thou would, thou does not, then Sin is only an Enemy prevailing, *Rom.* 7. 19, 20. 3*dly*. Think, upon what Account thou may oppoſe and fight

againſt

againſt Sin, I grant, that a natural Man will ſome times reject a Tentation, or yield to it with a ſtruggling Reluctancy, but ſtill upon the ſelfiſh Accounts of Loſs, Shame, Torment, or the like; Yea, it may be upon the Account of Self-Righteouſneſs, and if there be no more, Sin is ſurely reigning, one Luſt fighting againſt another, and tho' the more beloved Luſt may prevail againſt the leſs beloved, yet 'tis ſtill reigning Luſt; but where Sin only prevails, it is oppoſed upon ſpiritual Accounts, which would be a large Field; but I bring them to theſe two, Reſpect to GOD, *Gen.* 39. 9. *How then can I do this great Wickedneſs and ſin againſt GOD?* Hatred at Sin becauſe againſt GOD, *They do not willingly the abominable Thing that GOD hates*, Jerem. 44. 4. *4thly.* Think, if thy Oppoſition to *Sin* be univerſal, as to all Times and to all *Sins*: Nature at ſometimes may oppoſe Sin, as in Sickneſs, or Danger, or under the Storm of natural Conſcience, like an *Ahab*, but, when out of theſe Circumſtances, they return freely to Sin, and with greater Violence than if its Courſe had not been ſtopt: But the Lord's People at all Times ſtrugle againſt known *Sin*, tho' I do not ſay always with equal Vigour: Think, if thy Oppoſition be univerſal as to all *Sins*, Nature may hate ſome when indulging others; but the LORD's People *have a Reſpect to all his Commandments, therefore they hate every falſe Way*, *Pſal.* 119. 6, 104. *5thly.* Think, when thou art engaged in *Sin*, how thou was pleaſed with it, *Paul* expreſſeth this, by being kept captive, no otherways than a Priſoner in the Hands of his Enemies, *Rom.* 7. 23. If it be ſo, Sin is only prevailing, but where it carries the Complacency of the Soul, it may be reckoned reigning. *6thly.* Tho' thou may find ſomething of a Love to *Sin* in thy Soul, yet think, how thou ſtands affected to thy Affection to *Sin*: When a Soul is under Grace, it hates that Love, and abhores it ſelf for having the leaſt Love to

what

what is evil, *Rom.* 7. 24. *Paul* reckons himself wretched upon the Account of the Law in his Members. *7thly.* Think, what you desire to dwell in you, and bear the Sway in your Heart, whether Grace or Sin, which of the two you would desire to serve and obey, to which of them you willingly yeild, whereby it may be known, whether Sin be reigning unto Death, or Grace unto eternal Life; For the Apostle tells us, *Rom.* 6. 16. *That to whom we yield our selves Servants to obey, his Servants we are whom we obey*; And to give the Difference betwixt the Sinner and Saint in one Word, *the Sinner would gladly sin if he durst, and the Saint not sin if he could.*

2dly. I am to apply this by Way of Exhortation, which seems to be the primary Design of the Text and Context, the immediate Context being an Exhortation to the Study of Holiness, and the Text an Encouragement to back it, which upon Reflection will be found a Direction for advancing that Design, therefore from it arises a complex Exhortation, *First*, To the study of Holiness. *2dly.* To the Improvement of our being under Grace for that Purpose.

For the *first* the *Study of Holiness*, I have already discoursed Holiness, and the Nature of this Study, All I am now to do is, to propose some Things for engaging you thereunto: *First*, Consider the Evil of Sin, 'tis unreasonable, for which no Account can be given, but our Enmity against GOD, 'tis unprofitable *Rom.* 6. 21. 'Tis grievous and dishonourable unto GOD, that which he hates, it separates betwixt GOD and us: 'Tis grieving and quenching to the Spirit, and procures all that Distance from, and hidings of GOD that the Soul is made to feel; it takes the Heart off GOD, mars all Access to him, is the Fountain of all Fears and Jealousies, throwing the Soul into Terror, and making it to roar: It darkens the Covenant state, makes thee draw sad Conclusions, and may be looked upon as the Rise of all the Clouds

that in Providence are over us; For tho' he pardons Sin, *he takes Vengeance on our Inventions*, all which may induce us to mortifie that evil Thing, *Sin*. 2*dly*. Consider *Holiness*, or the Soul's studying to conform it self to the divine Will; O great is it's Beauty! great is it's Advantage! *for hereby GOD is glorified*, *John* 15. 8. This is the Honour of the rational Creature to be assimulate to GOD, and tho' this does not found Peace, yet much Peace flows there from, *for great Peace have they that love GOD's Law*, *Psal*: 119. 165. Tho' this be not the Cause of their Acceptance, yet from this they have the more holy Boldness, 1 *John* 3. 21. *If our Heart condemn us not*, *we have Confidence towards GOD*; this will be an Evidence of a new Covenant State, and the begun Accomplishment of the Promises thereof; *when thou can shew thy Faith by thy Works*, *James* 2. 18. And tho' thy Faith be founded upon a more sure Bottom, yet thy Hands are strengthened hereby, in believing, when we have this comfortable Evidence of being the Sons of GOD, when in the Way of Holiness *led by the Spirit of GOD*, *Rom*: 8. 14. This is an Ornament to Christianty, this is useful to others, *When they see thy good Works they will glorifie thy Father which is in Heaven*, *Matth*: 5. 16. And upon this doth the Sentence of the Reward of Grace proceed, *Matth*: 25. 34, 35. all which may induce us to this Study.

The *Second* Branch here, was the Improvement of the *New Covenant* State, for Encouragement to the Study of, and promoving Holiness to Perfection, which seems to be the great Design of the Text; for attaining to which, take the following Advices. *First*, Labour to get it cleared up, *That ye are in this new State*; and if this be dark, still study to go into this Method, for no doubt it will strengthen thee in this Study of Holiness. to know where thou art, *Psal*: 119. 115. When the Psalmist can say *MY GOD*, he is most

most firmly resolved upon the Study of Holiness. 2*dly*. Behold your selves under the greatest Obligations of Gratitude to be holy, 1 *Cor*: 6. 19, 20. *Ye are not your own, but bought with a Price. Therefore glorifie GOD in your Bodies, and Spirits which are the* LORD's 3*dly* Believe and rejoice in it, That this is one of the greatest Designs of your being brought into this new State, that you may be holy; and so capable of serving and enjoying GOD himself, *Titus* 2. 14. *He gave himself for us, to redeem us from all Iniquity, to purifie unto himself a peculiar People, zealous of good Works.* 4*thly*. Still upon thy Feeling the Strength of Sin in thy Soul, O now go in unto, and take Hold on GOD's Method of Grace for Holiness, and particularly on Christ, as the living Head, the quickning Spirit, and in him the holy Ghost, as the covenanted Spirit, for the Application of the Vertue of his Death and Resurrection, *for killing the old Man*, and quickning the Soul in the Way of GOD, whose Emanations are promised by Christ, *Joh*: 16. 8. *When he comes he will reprove the World of Sin, Righteousness and Judgment*: And so the Prophet *Isai*: 45. 24. says, *In the* LORD *have I Strength.* 5*thly*. Venture, lay and leave the Stress and Weight of thy being put to, kept at, and carried on, to Perfection in the Study of Holiness, upon this Covenant: For as in the Tenor thereof thou leaves the Stress of thy standing in Law upon it, so thou ought to lay the Stress of thy being holy upon the Grace thereof, *Psal*: 56. 13. *He that delivers the Soul from Death, must keep the Feet from falling, that there may be a walking before GOD in the Land of the Living.* 6*thly*. This State is to be improven for Holiness, by a particular Believing, and applying the Promises relative to Sanctification, to your selves; this seems to be the Design of the Text, *Sin shall not have Dominion over you*: Now when ye find such Promises, *Jer*: 32. 40. *Ye shall no more depart from*

from me. Ezek: 36. 27. *I'le cauſe you to walk in my Ways.* Theſe you are to embrace, and to believe the Accompliſhment of them to your ſelves, in that Method and Order GOD has appointed. *7thly.* As you would be reſolved upon Holineſs univerſally in every Reſpect; ſo ye would ſtill go out againſt every known Sin, and to the Performance of every commanded Duty, ſenſible of your own Weakneſs, denied to your own Strength and Capacity, with Faith's entire Dependance upon the Grace, that is in the Promiſes, with Aſſurance that the LORD will make all forthcoming for the extirpating of Sin, and thy intire Conformity to the Will of GOD, *Pſal:* 71. 16. *I will go in the Strength of the LORD GOD: I will make Mention of thy Righteouſneſs, even of thine only.* And thus live in the ſolid Hope, *That Sin ſhall not have Dominion over you, but that thou ſhalt be more than a Conquerer through the Death of him that loved thee;* ſeing thou art not *under the Law, but under Grace.*

FINIS.

ERRATA.

Page 10. *Line* 2. *read* Sanctification. *P.* 11. *L.* 28. *R.* Determining.